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THE STORY AND WORK

OF THE

Woman's Union Missionary Society

Of America for Heathen Lands.

ORGANIZED

NOVEMBER, 1860.

INCORPORATED

FEBRUARY 1, 1861.

Forming Days.

LOOKING back to the forming days of this Society, and noting the remarkable results which followed its establishment, we are reminded of a thought most strikingly expressed in the writings of the late Dr. Arnot of Scotland: "To every true Christian these two things may be said: *first*, you have need of Christ; *second*, Christ has need of you." "He saves you; you serve Him."

Can it be that an hour came when He who had done so much to enrich the hearts, minds, and lives of American women *needed* their help to do for Him and His cause a special work in heathen lands, which man could not do, but which woman could do, and that not by stepping out of her own sphere, but by the exercise of those characteristic elements of her nature which in themselves are natural, refined, womanly, and in harmony with the principles and spirit of the beneficent and loving religion of Jesus Christ?

We must believe that such an hour came, and that in the progress of foreign missions an actual need arose for a special form of service—the service of woman.

WHAT WAS THIS NEED?

It is certainly true that less than twenty-five years ago, an era dawned in Eastern lands, particularly upon India, which resulted in a sudden demand for a class of educated Christian women who, free from family or household cares, could engage, at once, in a new branch of foreign missionary work, styled "ZENANA-TEACHING."

The very word "ZENANA" was at that time so strange to American ears and thoughts, that few could define its appropriate use. And no wonder, for the zenanas of India and their inmates had been for centuries jealously guarded from the sight and knowledge of foreigners. The meaning of the word is literally, "the place for women," from the Persian word "*zen*" a woman, and "*an*" a place.

A native house has two divisions, the outer and inner apartments; to the inner apartments, or the zenana, are consigned the mothers, wives, and daughters of a Bengal household.

"ZENANA-TEACHING" must therefore be such instruction as could be carried to these homes or households, by an educated woman, with the aid, at first, of a native school-girl as helper and interpreter.

CONDITION OF WOMEN IN INDIA.

Three fourths of the women in India live thus immured for life in zenanas.

According to the sacred Vedas *women have no souls* apart from the husband; a natural inference is: "Why, then, should they be taught to think or reason; to read, sew, or in any manner improve their natural or mental powers? Such instruction would but tend to make them restless and unhappy with their narrow lives."

DAY-DAWN.

But lo! after centuries of unmitigated darkness, a ray of light at last penetrated even the dark zenanas of India. It entered first, perhaps, in whispered rumors of what was being done by favored women in that "outside world" which zenana

ladies must not see with their own eyes, or only by chance glimpses, clandestinely caught through screens, veils, or unguarded apertures. Thus the zenana ladies learned that "other women" led useful, busy, happy lives. This one ray of light was small, but it made their own darkness visible!

Another element was working silently: the higher classes of native gentlemen and their sons were fast becoming cultivated men of the world, often studying at the best English and European colleges and universities. They naturally began to desire some degree of education for their wives and daughters, who had so long been denied instruction, and compelled to lead lives of vacuity and childish frivolity. Thus the younger and better class of native gentlemen craved a change in the condition of women, but knew not how it could be brought about. Men could be taught by men; the women could not be led out of darkness except by women.

What first opened the zenanas to Christian influence it might be difficult to decide. The desire on the part of women to receive instruction in ornamental needle-work; the fact that the native young men *demand* some form of cultivation when negotiating for their future wives; above all, the breath of the Holy Spirit, which "bloweth where it listeth," were influences powerfully tending to break down the barriers and bring relief to the inmates of zenanas.

When, at last, it was found that one and another of the old and influential families of India had actually permitted the visits of English-speaking lady teachers, a secret desire arose on every side for a share in like instruction.

The door so long closed was unmistakably opening; but now arose another question:

WHO SHALL ENTER IN?

The wives of missionaries, already overworked, could not go about in an enervating climate, visiting and teaching in scattered private houses. It was necessary that a class of single ladies, suitably qualified, should give themselves to this new and important work.

It was in view of this need, and in response to the voice and call of Providence, that this "Woman's Union Missionary Society" sprang into existence more than twenty years ago—the first American Society to enter upon the distinctive type of foreign mission service which was

A MISSION OF WOMAN FOR WOMAN.

This was the germ of thought, expressed in these very words, that, in 1860, led Mrs. T. C. Doremus and other ladies of New York and Brooklyn, Boston and Philadelphia, to combine woman's influence and means to send out and support teachers to the women of Eastern lands.

This step was the more necessary, as at that time there was no Missionary Board in America willing to adopt the suggestion of organizing women's foreign mission work, by sending out a class of single ladies who should labor peculiarly as Bible-readers and zenana-teachers.

ORGANIZATION.

The title chosen for this new Society sufficiently expressed its spirit and aim. It was a union of Christian women, bound together by a common desire to work for the moral elevation of the unenlightened women and girls of heathen lands. The Home work was committed to officers representing six denominations. These officers were unsalaried, voluntarily giving their time, talents, and personal influence to the furtherance of this cause. The funds needed to send out teachers and carry on the foreign work were at first provided for by a certain number of "COLLECTORS," who became each responsible for an annual sum, not less than \$20. In this simple way a basis was established on which future plans could safely be built. "MISSION-BANDS" for the young rapidly sprang up in seminaries, day-, and Sabbath-schools; these bands were then and still are a strong, beautiful, and peculiar feature of this Society's Home work.

Personal influence and the sense of moral obligation in its members have been the foundation-stones on which this Society

has sought to build. It has never relied upon salaried officers or agents ; the loving hearts of Christian women have been its agents.

INFLUENCE OF THIS WORK AT HOME.

That the origin of this Society was both wise and timely has been proved not alone by its results in heathen lands, but also by its effect upon all the missionary associations of America. Whereas, prior to its formation, the plan of woman's distinctive work in heathen lands was not regarded by them as feasible or practical, there is now not one denominational Board in our country that does not recognize and adopt in some form "Woman's work."

There have been started since the formation of this Union Society in 1860, sixteen denominational missionary organizations in America, each one bearing in its title the words "Woman's Mission."

In 1881, when this Union Society passed its 21st birthday, the occasion was observed by a Conference in New York City continuing through two days, with marked interest at the time, and followed by quickening influence throughout the circle abroad ; it is now, therefore, no longer *an experiment*. Its organization and forms have been practically tested by time and experience ; the facts and statistics we give will declare how that test has been borne.

IN FOREIGN LANDS.

The work of this Society, begun in India, has also been conducted in other Eastern lands,—BURMAH, JAPAN, CHINA, GREECE, CYPRUS ; while grants in aid of schools and teachers have been given to almost every quarter of the globe.

In India alone, this Society now owns and occupies *three* "AMERICAN MISSION HOMES," at Calcutta, Allahabad, and Cawnpore, each of which is a centre of Christian instruction, bringing the influence of the Word of God to bear daily upon thousands of pupils in zenanas and schools.

These "MISSION HOMES" are an original and peculiar feature of the Woman's Union Society ; their importance and useful-

ness cannot be over-estimated ; as they were the common gift of friends and well-wishers on both sides of the sea, they must be held in sacred trust for one purpose only, viz.: union Christian work.

The habits and laws of all Eastern lands with regard to their women are so varied, that the form of our mission work must adapt itself to each particular country ; thus plans and services of widely different type are employed.

To show what the range is, we give in general terms a sketch of this Society's

METHODS OF WORK.

Zenana and household teaching for the women ; day-schools and Sabbath-schools for children ; orphanages for the shelter and training of the utterly forsaken ; hospitals, dispensaries, and medical service for the sick ; village-teaching ; visits to the "Ghats" or sacred bathing-places for women ; visits to prisons for women ; all such work under the immediate care and supervision of Christian women and their native assistants. These have been for the past twenty-two years, and still are, the METHODS employed by this Society in heathen lands. Simple methods, but having grand results.

After Twenty-Two Years.

"What has been effected?"

We will reply not by statistics alone, but by glimpses of actual scenes, which come to us through the letters of our own missionaries, the testimony of other missionaries, and the reports of intelligent tourists, who bear willing witness to the efficiency of the foreign mission work carried on in the different fields occupied by this Union Society.

INDIA.

"Our Home in Calcutta is occupied by fifteen lady teachers, who, with

their native assistants, teach in 113 zenanas; eighteen city or suburban schools, numbering 793 pupils."

"At Rajpore, ten miles from the city, a work of teaching has sprung up under our hands, which includes twelve schools, taught by native Christians under our superintendence. These schools bring the religion of Jesus Christ into the very homes of the common people, and are doing much to undermine idolatrous influences. I lately visited one of these schools, where 105 children were gathered in four rooms on one floor. When the lessons were finished, and several hymns were sung in parts with the whole school, I assure you, I stood at the door feeling as if I should be *stunned* by the magnitude of sound that rose from those little throats. I felt quite overcome; it seemed as if God's presence was filling the house."

"As I look back over even my own twelve years of experience in India, I see that, although we never failed to tell the story of the Cross in every house we entered, the educational part was a beginning of very small things. There has been a very great improvement since in that direction. Then much time was spent in fancy work, and bright wools were needed as a decoy, but now the mind is more cultivated: some fancy work is done, but very little of the missionaries' time is wasted upon that. Then our knowledge of the Bengali language was so limited that the simplest reading was all we could teach the pupils. Now among our ladies are many who have a very thorough knowledge of the language, and can not only converse in a style of which they need not be ashamed, but are able with ease to teach grammar and the higher branches. We now have two courses of study: one in Bengali, the other in Hindi and Urdu. We work in all three languages, and some of our missionaries are good teachers and fluent speakers in all."

"In former days our schools numbered ten or twelve, and twenty was considered a good school; now our schools range from thirty, fifty, seventy-five, and one hundred, and more. For two years past our total number of pupils in zenanas and schools, varying at different seasons of the year, range from 1,000 to 1,200."

WIDOWS OF INDIA.

"When first I visited Bama, a widow, her head was closely shaven, and she felt somewhat ashamed to appear before me, but now all reserve is laid aside, and we are very friendly. I told her I knew all about Hindu widows, and the many hard rules that bind them, but Jesus came to set the captive free:

"'Can I go to Him?' she cried.

"'Yes, go at once; He is willing to receive you.'

"'But I have nothing to offer worth His acceptance; can I go empty-handed?'

“ ‘He needs nothing from us ; He is a King ; all things are His ; He will accept only your heart as an offering, if you present it in faith.’

“ It is very pleasant to see how this pupil has taken to her books ; her face beams all over when she gives me a new lesson ; she is as proud and happy as any child when I tell her, ‘Bama, I am quite pleased with you.’ But, better than this, she takes a great interest in her Bible-lessons, and asks intelligent questions that show she is considering and comparing the two religions, hers and ours, and that she is trying to walk in the light.

“ Another widow, who was old and feeble, said : ‘ The Bible is the only place in which I find a God who *loves* the creatures He has made and wants them to be happy, and here I get comfort.’ We believe there are many in these secluded homes whom the Lord knows as His own, and who will be known by all as such in that day when He makes up His jewels.

“ As I give the Bible-lesson in one house a very aged woman approaches with bowed head and faltering steps. I keep on reading : ‘ Blessed are the poor in spirit, for theirs is the kingdom of Heaven ; blessed are they that mourn, for they shall be comforted ; blessed are the meek, for they shall inherit the earth,’—and two large tear-drops slowly roll down my hearer’s withered cheeks. ‘ Ah, that is the right thing ! Ah, that is the true comfort ! There is a pleasant taste to those words ! Read on, lady.’ When at last I close my Bible, the poor woman cries : ‘ Yes, that is *all* for you ; you were born under a lucky planet ; but for us there is nothing but sorrow and misery ; since my husband and little child died I have done nothing but weep and wail for them.’ I tell her of the life beyond the grave, of the Saviour who came down from Heaven that we might be made partakers of that life, and she listens eagerly, sighing deeply the while and saying : ‘ All, all for them ; nothing for us but pain and misery, death and a thousand births, till we become entirely absorbed in Brahma.’ I talk with her a long time, and we pray continually for her conversion—may the Lord be pleased to reveal Himself to her !”

A SCHOOL IN INDIA.

“ From the recent return of an educational census, it was found that there were one thousand more girls than boys under Christian training and influence, notwithstanding Dr. Duff’s two large colleges well filled with Scotch professors, the London Missionary College, with nearly nine hundred boys, and all the other smaller schools—but the little zenana schools for girls outnumbered them all. Many can remember when scarcely a girl was taught among the upper classes, and but few of the lower, and these very imperfectly. My friends, think not that money given to zenana missions yields a poor return. The zenana mission is a great power in this land, and we believe it is the same in others. Often the fathers and brothers of the girls come and look in at the door of a school. Last week, at a distribution

[of prizes], a clergyman was present who asked the children many pointed questions regarding their knowledge of the Saviour and their faith in Him and His power to take away sins, all of which they answered very readily and intelligently. I saw the close attention of the Babus at the door. I thought some of those children will surely be taken from us; but, on the contrary, they seemed proud that the children acquitted themselves so well, and greatly pleased that we loved their little ones. We look upon this as a significant and hopeful fact. A wide door is indeed opened to us, and we use every agency in our power to win the hearts of these children in their tender years for the Lord's kingdom. Of all their studies, they love their Bible-lessons best, and we cannot believe that Hinduism will ever find a place in their affections. Our work was never so large, nor so powerful in the influence it exerts on the people."

ALLAHABAD.

"Our HOME at Allahabad is now occupied by sixteen lady teachers, who report 250 zenanas with 400 pupils; 14 schools with 230 pupils; total 630 under daily instruction, which is a marked increase over former years.

"In going between Allahabad and Cawnpore we passed several large native towns, where no work was done among the women, and as the East Indian Railway Company granted us free passes we concluded to sow a few seeds by the way. Our ladies at Allahabad took the stations near that city, and we took four villages near Cawnpore. We could thus occupy many more if we had the *means* and *workers*."

CAWNPORE.

"In our Home in Cawnpore, which has only been open five years, we have a family of nine lady teachers, who visit 110 zenanas with 197 pupils, conduct 15 schools, having 252 pupils; a total of 449 under regular instruction."

THE GHATS.

"One interesting feature of the Cawnpore work is the opening at the ghats (bathing-places) along the sacred river Ganges. One of the ghats is especially devoted to women, no man being allowed to enter the enclosure, and once behind the wall, we are, as it were, *in an immense zenana!* Here we go two mornings in the week with tracts, and large, colored Bible pictures to illustrate Bible truths, and taking up our stand in one of the niches near the entrance, sing and talk to the crowds which gather around. Some women who become interested find out the regular visiting *days* and make arrangements to meet us, and some invite us to their homes to teach them. Many belong to such bigoted families that the older members will not allow us to enter their doors; but here at the ghats we have the opportunity of telling of the love of Christ to those who never could hear of it, even in their

own homes. Some of these women go to the Ganges feeling the burden of sin, and hoping to wash it away in the sacred stream."

PRISONERS.

"I have at times written to you of our 'zenana,' 'school,' and 'ghat-work'; each has its own peculiar interest.

"And now I am able to tell you that we have still another opening, and that is among the women in the jail at Cawnpore. Dr. C——, a good, Christian, English gentleman, who is the superior officer there, consented to let me go inside and teach the women. I find there are many women condemned to prison for infanticide! and when one thinks of the dreadful lives these little ones are to grow up to, I don't think it any wonder some of the mothers wish to prevent it. Many of the women inside this prison have good faces; and as they have become separated from their own friends, I have great hopes of them. They have already learned some of our new hymns which have the good news of the Gospel *embedded* in them."

MAGIC-LANTERN TEACHING.

"I have been exhibiting a magic-lantern in the zenanas where I can get a large gathering. The pictures are mainly of Bible scenes, and are large and brilliantly colored."

SIGNS OF THE TIMES.

"We can note great changes in the tone of Hindu modes of thought, brought about by our work. Respect for woman is growing; many of the rigid laws for widows lie a dead letter. All Hindu society is being permeated with a power that in time must make an entire revolution in the land. One very hopeful feature consists in the fact that during the early years of the Mission, although attempts were made, it was impossible to establish Sunday-schools. Now we have two flourishing ones, and a third has been commenced, and they might be infinitely multiplied had we ladies to teach them. My strong assurance is that India will be given to Christ. God's mighty movements in the natural world are slow; so in the moral and spiritual. The heart of this great nation is being prepared, and in His own good time the blessing for which we work and pray and wait in faith will be poured out abundantly. In that day, you who have given your mite will rejoice with us in seeing India a ripe, golden sheaf gathered into the garner of the Lord."

We would call attention to the two following incidents, which, though seemingly so simple in themselves, are of great weight in connection with the social and religious customs of India.

We give them as related by two of our teachers :

“ A Hindu, having an occasion to speak to me, came just now to the veranda, carrying in his arms his little daughter, a bright-faced little girl, on perfectly good terms with her father, her arms around his neck, and her merry face pressed close to his. A boy in this position would have excited no wonder in my mind, but I could not but let my thoughts go back only a short time ago, when such a sight *could not have been seen in India* ; a sight so common in my own land as to pass unnoticed, but seen here, becomes one of the ‘ signs of the times.’ ”

“ I am about to lose the first girl in one of my schools. She is eleven years old, and very tall, and her father is afraid he will be put out of caste if she is not married at once. He is negotiating for a young student in one of the government colleges, and as soon as the arrangements are completed the child will be married. She was engaged a few months ago to a man her parents knew very little about. The preparations were going on, and the child was distressed at the thought of leaving school. One morning she came in crying, and told me her wedding-day was fixed, and she would not be allowed to come but once more. I told her I could not lose sight of her, and would teach her at home. The following day the father invited the bridegroom to his house, and called the child to see, for the first time, the man who had been chosen for her husband. She looked up at him only once ; that was enough, she did not care to see him again ! When the youth took his leave, the father sent for his daughter, whose unhappy face pleaded more powerfully for compassion than words could have done, and the old man's heart was touched. ‘ Geeree,’ he said, ‘ do you think you could like that man ? ’ ‘ Oh, father ! ’ she cried, ‘ how could I live my life with such a man ! He looked so low and uneducated I could never be happy with him.’ Then said the father : ‘ Do not distress yourself, I will not force you to marry him, I will look for a better man.’ I think this will surprise you as much as it did us. *We have never heard any thing like it.* That a Hindu father should break off an engagement because his daughter did not approve of the young man chosen, is an unheard of event ! In most cases the bride does not see the bridegroom until the marriage ceremony begins, and then, very often, she is too shy to look at him.”

CHINA.

Our work in this country commenced at Peking, in 1869, with three missionaries, and has at times been reinforced by six ladies. One of the strongest features of this work was the conversion of the pupils and persons employed in the Home. The day-school and boarding-school each averaged about 25 pupils.

A valuable piece of property in Shanghai having reverted to our Society under the will of Mrs. Dr. Bridgman, long an ardent Episcopal missionary in China, it was decided to remove our work to SHANGHAI and occupy the BRIDGMAN HOME as a girls' school. Accordingly, our ladies left Peking in 1882, and established themselves in Shanghai. Two events have signally marked the opening of this new Home. One was the voluntary offering of two years of service on the part of our former missionary, Mrs. PRUYN, as her contribution to our Memorial Year. It was an act of peculiar self-sacrifice to accept China, instead of Japan, where she once spent four years of blessed toil. A medical missionary is to found the "Margaret Williamson Memorial Hospital" in Shanghai; and we commend that Mission anew to the consideration of those who appreciate this form of labor.

JAPAN.

All our letters from this Eastern land are full of encouragement, whether they tell of the regular routine at the Home in Yokohama, or of the way-side teaching by which, every summer, so much good seed is scattered. The Mission Home has exerted great influence in circles not directly connected with missionary work among the natives. By its prayer-meetings, the Union church,—one outgrowth of our Mission,—and hospital and temperance work, attracting many sailors, among others, within reach of Christian influence, it has proved, because undenominational, a common centre from which it has pleased God to send forth radiating streams of light and healing.

"Here in Yokohama we have a Mission Home, also a separate building called the Children's House. Our work in Japan commenced in 1871, at a critical time—" *a set time*," as we love to term it, set by the Lord Himself. So wonderful have been the changes we have witnessed in Japan during the past ten years that the experience can never be repeated in the history of Missions."

"In our own school, a class of lovely native Christian girls have been educated and trained as teachers who would well bear comparison with any of more favored lands. At our last school examination we had new cause for encouragement and gratitude; if I were to attempt, *I could not do justice*

to the recitations on this occasion. Prominent among them were those in Bible study and McIlvaine's 'Evidence of Christianity.' These were taken up from topics distributed without previous arrangement, and recited sometimes in words of her own, sometimes from memorized paragraphs, by each girl in turn, as her subject was denoted on the paper she held. I think if the learned and saintly Bishop McIlvaine could have heard his arguments for the religion of Jesus Christ upon the lips of these Japanese girls, but for the mercy of God, accustomed to vain repetitions in religious things before their senseless shrined images, he would have cried out with the Psalmist of old : Not unto us, O Lord, not unto us, but unto Thy name give glory ! ”

“ We have now a large Mission Sunday-school class held in the school-house immediately after dinner. Our Home Sunday-school coming directly after, sometimes has as many as 150 scholars.”

CHRISTMAS SCENES.

“ We had a busy time preparing a Christmas festival for our scholars, 250 in all, but the trouble was more than compensated in the joy and pleasure it gave to the children, and in appreciating Christmas the children are learning more of Christ. The great festival of Christendom is already becoming a joyous and welcome time among those once subject only to heathen rites and heathenish festivals.”

IN THE VILLAGES DURING THE SUMMER.

“ We went every week to Ashinoyu, a celebrated medicinal spring to which invalids of all classes and conditions resort during the summer, and where one sees diseases in their most appalling forms. Could the fountains at Bethesda have presented sadder and more varied spectacles of human suffering and misery ? Ah, just such as they, poor, sick, suffering, dying ones, need the Great Physician of whom we went to tell them !

“ We sat down in a room at the hotel and invited all who wished to hear of One who has power to heal both soul and body with His wonderful and unfailling balms of love, mercy, and blessing, to come and listen to God's Holy Word. The attendance averaged thirty-five or forty persons. They listened with rapt attention as God's messenger proclaimed peace and pardon, through the blood of Jesus, to penitent and believing sinners. We always distributed books and tracts among those who wished them. We feel sure that the sympathizing Jesus has touched some of these souls perishing with the leprosy of sin, and made them whole.”

A native assistant writes of her own village teaching :

“ My Sunday meeting is very successful. I have now every time twenty or more women. Some pray in the meeting. These are all believers, though some have not been baptized yet. About a month ago these women

had a social meeting at a place called Kanagawa, the village next to Yokohama. They asked our teacher to conduct the meeting, and she went with two of the girls. The women spoke of their experiences before all, and it did much good to all of them. They told me that they wished to have such meetings once in three months. This may seem to you a very trifling thing, but it is not so here to us. I think that *was the first social meeting ever held by women in Japan.*"

OUTSIDE WORK.

"A crowd of people always gather at one place, and when it is mild weather the doors are open, and being in a very central location, many who are passing by pause to listen. Thus is the good seed sown by the wayside, which God can ripen and perfect.

"We are constantly receiving invitations to visit new villages, and we go whenever we can, always regretting our want of time to accept every such call.

"Arriving at six o'clock at a little Japanese village, with one street running through the centre, we went to the hotel and engaged lodgings. On entering we were requested to remove our shoes, and were conducted up stairs (or ladder) and shown into a good-sized room, containing not an article of furniture except the clean straw matting on the floor. Seating ourselves on this, which was the only thing to do under the circumstances, we ordered supper for our two young girls, who occupied an adjoining room, separated from ours by sliding paper doors.

"About eight o'clock, the two rooms having been thrown into one, and lighted by a small cotton wick placed in a cup of grease, the people, who had been notified that a meeting would be held at that hour, began to assemble. Their swarthy faces and half-clothed forms made a strange, weird group in the shadowy room as they sat on the floor listening to what was said, occasionally interrupting the speakers by united expressions of assent.

"The meeting was made interesting by prayer and singing, interspersed with the explanations and addresses made by Mrs. P. and the young Japanese Christians.

"The progress of the Christian women in this field of labor fills our hearts with joy. The little germs of faith and love, implanted in their souls by the Divine Spirit, have expanded into fair sweet blossoms, whose ripened fruit shall crown the glorious harvest."

WORK IN OTHER LANDS.

Burmah.—Between 1861 and 1876, four ladies labored in this country.

Smyrna.—From 1869 a school taught by two ladies was supported.

Athens, Greece.—From 1871 three ladies were sent out, and a girls' school supported, which gave instruction to over five hundred pupils. The rare success of this work attracted the jealous scrutiny of the Greek priests, and resulted in the ultimate disbanding. Two of the teachers went to Cyprus, and have since conducted a successful school for young ladies at Larnaca.

The Society has sustained 101 missionaries in 12 different stations, of whom 43 were sent from America and 58 were supported on the field.

It has sustained or aided 84 schools; has supported 174 Bible-readers and 278 children.

It has sent contributions to aid the work in 62 outside stations: of which in India, 15; in Burmah, 6; in China, 13; in Siam, 1; in Syria, 6; in Turkey, 7; in Japan, 2; in Africa, 6; in Mexico, 4; in California, 1; in Paris, 1.

The Society has received in America and disbursed, since its organization in 1861, including \$6,000 held as reserved fund, \$584,107.55.

Also, it has received in foreign lands, mainly through the "Government Grant" in Calcutta, \$80,000. Total, \$664,107.55.

TESTIMONY OF OTHERS.

Rev. J. H. Ballagh, a missionary of the Reformed Board of America, writes of our school in Yokohama:

"To-day closed the spring examinations of your school, and the graduation of three of the oldest and best pupils. All the examinations were excellent. Your teachers certainly covered themselves with laurels to-day, in the exhibition of capacity to teach most thoroughly all subjects pertaining to a young lady's education,—grammar, algebra, rhetoric, physiology, Scripture history, ancient and modern history, and Butler's 'Analogy.' Two pupils completely mastered the book, and evidently understood the subject from their answers to rigorous questions put by a large number of gentlemen present. All these examinations were conducted in English, and some of the girls' exercises written on the spot were very remarkable.

"With the exception of a class in Japanese beginning a course of Bible study, the examination was conducted entirely in English, and embraced

the whole school. At the closing exercises, compositions were read and recitations given, with vocal and instrumental music."

Mr. Burnell, an evangelist from Chicago, gives the following testimony to our work in Japan during a visit paid in 1877 :

"It certainly is commendation to say, that I have never been in an American school of this character, or of any character, and witnessed what appears to me more true and wise relations between teachers and taught. My advantages of observation at home have been unusual, having travelled a thousand miles per month for twenty years in Christian work. To do, and not to over-do, to take these native girls from their little, strange, peculiar, and yet interesting homes, and train them wisely, to return them to that life again, needs a kind of wisdom that only cometh down from God out of Heaven. To be well-balanced, symmetrical, instructive, and devout, is not a small attainment under the most favorable circumstances. To be so wise, is especially to be commended. To rule as though one ruled not, is the highest style of ruling. All honor to our Divine Lord and Redeemer for this Union work. *The spirit of the 27th of John is the spirit of this Home.*"

VALUE OF UNION WORK.

The statement has recently been put forth in a work written by a distinguished English statesman, and late Governor-General of India, who has studied the laws and religion of India, that the Indian people will not ultimately embrace Christianity in any of the numerous forms in which it is brought before them by European Christians. He rather believes they will go farther back, and adopt a form of Christianity more nearly approaching the simplicity of the Apostolic church than any which now exists. This is a strong argument for undenominational work.

A lady who, while travelling in India and Japan, had visited with our missionaries their zenanas and schools, in an impressive address at our 21st anniversary in New York, said :

"My reasons for not allowing this Union work to be crippled, much less to die out, are : *First*, the extent of heathenism is so great, and its powerful influence so subtle, that we cannot afford to lose one organization which has so persistently labored to present Christianity in its purity ; *Second*, this Society is the only one in their country which presents to the heathen one unbroken front of the unity of the Church of Christ, as before an unbelieving

world, and this alone carries unbounded weight in heathen Asia. Your Society is so organized, and has so fine a vantage-ground in heathen lands, that no other can, without great injury, take it out of her hands. It is not the Society of any church or any person, but of the united Christian army of believers. I believe it is GOD'S SOCIETY, a precious vine of His planting, and it deserves the most careful fostering and cultivation because He has blessed it. I long to see more efficient and abundant support given to this noble Union Society, that every open door leading to heathen homes may be entered in the MASTER'S name."

During the visit of Rev. N. Sheshadri of India to this country in 1880, in an address he heartily endorsed the Union element of this Society, which he declared was in the spirit of Christ's church, the only one which was recognized on heathen soil, and concluded by saying emphatically: "*May denominationalism never find its way across the Red Sea!*" The testimony of this earnest Hindu Christian was most encouraging to all who are laboring in this Union work.

A missionary writes :

"My first journey to China consumed four months ; my second, thirty days. What does it mean ? Was it only to fill the coffers of our merchants with treasure and our houses with luxuries that such wonderful facilities are now given ? No ; that highway was made for the King's messengers to carry His Word to dark-browed children. God gives grand wages, too, to the carriers of His message. It is a blessed thing to be called to this service.

"The noblest human teacher ever given to a people was given to the Chinese in their Confucius. But we offer them the Gospel of the Son of God. And so we come to this blessed Union work, whose whole expression is love to the Lord Jesus Christ and love to the souls He died for. There is here no exponent of church pride. You do not ask, are you a Presbyterian ? or a Baptist ? or an Episcopalian ? before you consent to send out your missionaries. So that their hearts were full of love and they had full equipment for the mission work, you sent them all out, and at least in this case it may be said : ' See how these Christians love one another.'

"The reception of 'this foreign Jesus-word,' as they call it, costs much to the heathen. I could tell you of some of them who have lost every cent they possessed because they embraced the Gospel, of others cut savagely by the lash, of others pining in prison, yet holding fast to their faith. As I saw the working of your Union Missions in various cities, and especially in Allahabad and Calcutta, I rejoiced over the good in progress and heartily bade you 'God-speed.'"

VOICES OF APPEAL FROM OUR OWN MISSIONARIES.

From China.—"I am thankful that I am permitted to be a door-keeper in this house of the Lord. Pray that I may be given strength to open the door wide and point many the way to Jesus the Saviour."

"How thankful I am that the work of converting souls is the LORD'S and not ours! He sent us into all the world to preach and teach the Gospel. We follow His command and leave the result to Him. He will help us while we are studying the language and preparing ourselves for future usefulness, and he can use us for HIS GLORY."

"The *diversities of gifts* have not ceased. One great need felt throughout the length and breadth of the land is of more laborers in every department, there is so much to be done now. If Christian men and women would give themselves and their substance to do it! If every post was manned the enemy would have no chance at all. Oh, that the Church saw her duty and her opportunity!"

From Cawnpore.—"I wonder if the people at home realize what there is out here; how many there are who do not know, who cannot love because they do not know, our blessed Saviour, whom to know is life and the only life? I am sure they do not, or they would come themselves or send others."

"When I sit teaching, just hearing them spell in their readers, then giving them a Bible-lesson in the simplest language I can use, I feel my work is indeed the greatest and the best a woman could desire,—to *put a little sunshine into these ignorant lives.*"

From Calcutta.—"Light is slowly dawning upon India; the windows of the East are gradually opening toward JERUSALEM THE GOLDEN, and our eyes are gladdened by many a cheering vision of the coming harvest season when the knowledge of the Lord shall cover the earth."

We have now given a brief history of this Society; the need that brought it into being; its home organization; its work for over twenty-two years in foreign lands. The Union element so conspicuous in its foundation has never been broken, even though many "Denominational Woman's Boards" have since been created, each asking from the members of its own specific faith their hearty co-operation.

Is it not, then, a matter over which Christians of all names may rejoice and give thanks, that a missionary association consisting of members from *eight* different denominations has

been able to unite in plans for the spread of the religion of Jesus Christ, meeting monthly for over twenty-two years without having spent one hour on the subject of their denominational differences?

If it be true that this first "woman's mission to woman" owed its inspiration to the Voice of the Lord calling for a special service (and who can doubt it?), then to whom should its claims be dear and sacred? Certainly to everyone who counts herself one of those whom the Lord has saved; to every woman who, above and beyond all dividing lines of faith and creed, loves best to write herself "a follower of the Lord."

There is not to-day one Christian woman in our land, however ardently she may love and serve her own "Board of Missions," but is "a debtor" to this Union Society in that it solved a difficult problem in foreign mission service, and opened a new and direct way from the Christian heart of womanhood in America to the dark and weary woman's heart of heathendom.

It is good at times to feel that we belong to the Church Universal; to reach out a hand that holds an offering of love "for Christ only." We therefore cordially invite our Christian sisters of every name to join with us in carrying forward this undenominational mission of WOMAN to WOMAN.

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